

# COMMUNITY SERVICE NEWS

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## CONTENTS

### RECREATION

Vital Recreation .....	3
A Philosophy of Recreation, by Baker Brownell .....	4
Rural Recreation Service .....	5
<i>Community Recreation</i> , by Meyer and Brightbill (Review) .....	6

### DECENTRALIZATION

Totalitarianism and Community, by Emil Brunner .....	7
The Restoration of the Village, by M. A. R. Mukerjee .....	10

### COMMUNITY ECONOMICS

"I Quit Monster Business," by T. K. Quinn (Review) .....	12
Big Business Defends Itself .....	13
Big Men in Small Towns .....	13
<i>Small Business: Its Place and Problems</i> , A. D. H. Kaplan (Review) .....	14
<i>Information Sources for Small Business</i> (Review) .....	14

### EDUCATION FOR COMMUNITY

Foundation for an Educational Philosophy .....	15
The Role of Western Education in Social Breakdown .....	17
Simcoe County People's College—1948 .....	19
Adult Education in Autonomous Groups .....	20

### CHURCH AND COMMUNITY

Community Religion and the Church, by Griscom Morgan .....	21
"That They May Be One" .....	22
<i>Towards a Common Life</i> (Review) .....	23
The Churches View Rural Life .....	25
Rural Life Conference .....	26

### AGRICULTURE

The Human Side of Farming, by Charles J. Galpin .....	27
Vermont Agriculture Graduates Serve Farmers .....	28
What's Ahead for Northeastern Agriculture?, by F. F. Hill .....	29

### POPULATION

Population Controls and the Family in India, by M. A. R. Mukerjee .....	31
France Types World-Wide Trek to Cities .....	31
Psychosomatic Considerations in Population Studies, by Griscom Morgan .....	32

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## From our readers —

I have developed over a period of thirty years of work as a rural school teacher a very similar philosophy to your own, and have set as my objective in life the development of one such small community that may be an example for, I hope, many others. In my case I am, rather naturally, using the organization closest to my hand, the school, as the core of the development. I have now been at Hagley for 18 years and am gradually seeing it enlarge and develop to embrace not only the children, but the adolescents and adults of our community.

I am forwarding a copy of a book which I wrote two years ago. In it I think you will find a similar philosophy to your own. Since writing the book my main work has been the development of a Community Club in connection with the school and using the school equipment and facilities, for adolescents and adults.—*J. S. Maslin, Hagley Farm School, Hagley, Tasmania.*

(Mr. Maslin is principal of one of the most promising rural school experiments we know of. It is similar in its program to Gandhi's basic education, cultural without being academic and vocational without becoming merely technical or losing a dominant appreciation of community. In our next issue we shall review his book, *Hagley, The Story of a Tasmanian Area School.*)

### CIVIC MIRACLES ARE RARE

A. H. Sutherland, Professor of Business and Civic Administration at City College, New York, recently took a trip, especially through the South, to see what he might discover in the way of real achievement. In a letter to Community Service he states:

"I took the trip to discover if possible how much of the printed literature and claims were prospectus, and how much real; and if the

latter, whether there was real community get-together spirit being developed with the initiatives in the community rather than handed to the community by a plush-rug expert; and if real community development, how it is being done. I found some interesting engineering developments done at the expense of taxpayers who had given their general community assent. I found a little interest (perhaps wishful thinking) on the part of a few who hoped that such community spirit is growing and that it might eventually develop leadership from within. I found, even among school people, little expectation that the lay public would ever be competent to manage its cultural and educational programs. Most of the people with whom I talked had their attention on the development of a factory or other well-financed business which would offer employment of labor (Chamber of Commerce ideas) and very little consideration of the idea of community education in its own interest. There are numbers of books on the subject. There is a considerable number of boards, commissions, committees, etc., appointed. Ideas as to what might be accomplished by community spirit, not for profit, have not elicited much focalized attention. The school people think of within-the-school activities. So likewise each of the other groups tend to do. The effort seems to me not yet to be out in the open."

A meeting of a committee headed by D. E. Lindstrom, held in Chicago on December 27 during the annual meeting of the Rural Sociological Society, discussed possibilities of planning a comprehensive national conference to work out coordination among the innumerable organizations now at work in the fields of community development, economic planning, etc. A full report of this meeting will appear in our next issue.

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*Community Service News*, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. \$1.50 per year, two years \$2.50. Griscom Morgan, editor.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

## RECREATION

### VITAL RECREATION

"If a people has exhausted its nervous, physical, and cultural reserves, then its only refuge is in apathy. Nothing is so important as that it shall rest. Despotism, exploitation, servitude—these will not matter. It must sleep through them all to renew its spirit and its vitality. Unless America can quickly check the tendency to exhaustion of its cultural and vital reserves, apathy surely lies ahead."—Arthur E. Morgan.

Visitors to America from every foreign country comment upon the striking contrast between the American pace of life and that of other countries. But in America, both the general public and the professional sociologist and psychiatrist take their tempo for granted, although perhaps recognizing it as something we must train ourselves to live under.

The American tempo cannot be long maintained. Where greatest—as in our large cities—it carries race suicide as its immediate consequence. Even "recreation," as conceived by educators, recreation specialists, and the public, has but little to offer as relief to the American tempo. Its work is to relieve strain through change of activities. The pace of life itself cannot be temporarily suspended, but continues to express itself in recreation and in sleep.

The prevailing belief that ours is an age of leisure is thus misleading. It is assumed that leisure has at last been made possible by labor-saving devices. But the contrast between leisure as enjoyed by other peoples and that enjoyed by Americans shows that the American tempo is destroying leisure rather than creating it.

If we are to achieve real re-creation of mind, body, and society we must do much more than merely supply "recreation facilities" and highly skilled recreation leaders. We must above all recognize the crucial role of those physical, psychological and cultural assets that we are today so wantonly destroying and squandering. We must publicize them, study them, and even learn to measure some of them.

A change of pace must affect our entire civilization, from its economics to its community and home life. The prevailing strain and overstimulation of children in the city environment must be curtailed by altered school programs, and by deliberately refraining from living in the large city. The entire community must build ways of living that will conserve vitality. It must restore opportunities and facilities for unforced autonomous group life and recreate a balance between physical and nervous employments, as by the combination of part-time farming and part-time industrial labor. Clear recognition of the importance of nervous, physical and cultural reserves is a prerequisite to developing the well-integrated, satisfying way of life that will conserve them.

## A PHILOSOPHY OF RECREATION\*

by Baker Brownell

There is folk recreation on the one hand and there is the more specialized recreation of an urban civilization on the other. The latter kind of recreation tends to become deliberate rather than spontaneous, and often is highly organized.

Recreation of this sort involves the planning and organization of leisure, and like leisure in our modern culture, it is likely to be neither productive nor participative in events in any active way. . . .

Folk recreation, on the other hand, is more diffused and correspondingly less formal, less abstract and less specialized. It belongs in a rural or community culture where work and leisure are not sharply segregated, or in other words where work has appreciative aspects and where leisure is in a measure productive and active. This, in the philosophy of the Montana Study at least, is the only normal and tolerable pattern of life for human beings. If our modern industrial culture matures to a point where leisure and work are entirely segregated and where recreation is a highly organized process solely for leisure time, work will be worthless and unbearable and leisure tasteless and without value. Truly significant and wholesome recreation depends on its diffusion throughout the significant activities of life. That in turn involves a culture where work and work habits are shot through with appreciative interests and have worth in themselves and where leisure is shot through with functional interests and productive values.

The small community is the central social fact in such a pattern and the survival of the true, small community is essential in any normal, human-centered recreational life. Correlated with the small community, at least in our democratic system, is the family as a functional group. Also correlated with it are the rural or semi-rural conditions under which the small community develops. Nor should the groups and clottings characteristic of the great city be termed communities. Cities have no community life as the community is defined here—a group of people living within range of each other and containing persons of different ages, sexes, occupational interests and attitudes. It is a group in which the main functions of life, economic, social, biological are carried on within the group. It is a face to face, or primary group, in which the members may know each other personally and rather fully. In the cities people are associated with each other in terms of special functions. They know each other only in fragments, as the man who takes one's ticket or the man who runs the elevator. In the true community on the other hand, people are associated with each other in many different ways. Whole human beings know whole human beings and cooperate with them. Humanly the one situation is culturally and morally disintegrative. The other is integrative.

In view of these considerations the recreational problem is really in last analysis the community problem. Though urban life no doubt requires ameliora-

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\*From an article on "The Montana Study" in *Recreation*, June 1946.

tive recreation, such recreation cannot solve the problem. A pattern of culture in which recreation can be truly integrative and constructive—as well as good fun—is required. A greater emphasis on folk culture and the small community is necessary.

This briefly states the position of the Montana Study in regard to recreation. Clearly recreation is not a single function of social life or policy. It is concerned with the whole life, the good life, as it is found in normal community relationships and human association.

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#### RURAL RECREATION SERVICE

Jane Farwell, of Dodgeville, Wisconsin, offers a "Rural Recreation Service" for folk-dance camps, conferences and two- to five-day training schools in recreation leadership. These schools may be sponsored in any community by interested groups. Miss Farwell has been state specialist in folk dancing for the West Virginia Extension Service, where she developed the Oglebay Folk Dance Camps.

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"The Carnival Caravan" (343 N. Main St., Wellsville, N.Y.) is a new non-profit venture in rural education and recreation, with the aim of bringing the best in art, drama, music, films and literature to local communities. It is planned to tour communities of 5,000-10,000 population, setting up a playhouse, music hall, book brigade, ferris wheel, printing press, gallery, refreshments, puppet show, and recreation program with sings, debates, and square dancing. Shows of local work will be selected for display, and the program will be planned to give children full opportunity to participate. Low admission fees will be charged. An introductory leaflet states: "The Carnival Caravan is a sort of circus, designed to remind people of their own ability to create, and to bring before them stimulating evidence of what can, and is being done in the cultural arts. . . . Working with schools and civic groups, the Caravan will be able to call attention to fine work being done, and can introduce new possibilities inherent in the community. It can start group activities, and open communication between peoples of similar interests. It will broaden the understanding of integration in education and in life. Most of all, it will show creative activity as a natural part of every day." A staff of 32 persons is planned.

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*Community Recreation: A Guide To Its Organization and Administration*, by Harold D. Meyer and Charles Brightbill (Boston, D. C. Heath & Co., 1948, 704 pages, \$5.00).

This is a competent and comprehensive textbook on recreation by two national leaders in the field. Harold D. Meyer, president of the American Recreation Society, is professor of sociology at the University of North Carolina, and Charles K. Brightbill is national director of the Recreation Service of the Veterans Administration.

This volume is so balanced and well executed that within the limits of what its authors have undertaken to do it leaves little to be desired. It is a book that will be basic in college courses, in recreation libraries, and in the work of citizens and specialists concerned with recreation. Its scope ranges from consideration, in part one, of recreation as a factor in economics, government, community, youth and industry, to detailed discussion, in the second part, of community organization for recreation, its personnel, facilities, programs, finance, public relations, films and literature.

One of the qualities of this work is the sociological perspective that keeps it from falling into a mere discussion of recreational tools. This perspective has given it poise without detracting from its thoroughly practical usefulness. For the authors have kept in mind the actual needs of students, teachers, and recreation workers. Each chapter is concluded with a "workshop" of exploration and planning suggestions, and a bibliography. The practical on-the-spot needs of recreation workers are taken into consideration, as in furnishing the addresses of book and film publishers and of equipment houses.

The handicaps of this book are not the fault of its authors, but of our society. It is so good a job that it may tend to displace rather than to supplement the vital developments of a folk-recreation. For the specialist approach necessary to a world of specialized activities is fully apparent in it. In this connection one could wish that the authors had to a greater extent treated recreation as a spontaneous outcome of community, as does the work of England's excellent educational centers and Peckham Center. For in the field of recreation as in that of adult education the English people have a great tradition of building an organic whole of their social pioneering, rather than letting it be broken down into dead compartmentalization.

—Griscom Morgan

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In passing, I'd like to mention a practice our family had during the time when we children were in high school. With a Dad working in the nearby city and often staying to do business in the evening, and with high school children what they felt was "rushing busy" with social activities and studying (studying is quite a social affair in high school oftentimes), the family did not all congregate at one time too often. Home tended to become a "tanking up place." Since the family had had very happy times together in the past when each person "had more time" we began to notice how little real contact we were having with one another. Deciding to do something about it, we inaugurated a family night, which night everyone set aside to be spent at home, usually in a leisurely fashion. Sometimes we played social games, sometimes the "youngsters" tried to bring Mother and Dad up to date by teaching them to play ping pong, other times we helped Dad with woodwork (and acquired an interest in it ourselves). All in all it was a mutual exchange and a chance for all of us to relax and learn from one another.

—from a student's paper

## DECENTRALIZATION

### TOTALITARIANISM AND COMMUNITY\*

by Emil Brunner

*The following article by Emil Brunner, a leading European theologian, was given as an address before the First Assembly of the World Council of Churches at Amsterdam. It reveals a significant shift from a measure of accommodation to centralized control by states to a frankly "decentralized" outlook on the part of the prevailing Continental theology, Barthianism.*

*"Decentralization," as here used, follows the European meaning of "removing control from the center." If the war had accomplished nothing else, this shift may well represent unmitigated blessing for the future of humanity.*

*Observations perhaps worth noting for a grasp of community philosophy are the following:*

1. To say that "totalitarianism wants to create community" is not quite correct. Both fascism and Marxian communism stem from a movement on the Continent to find through mass man's employment of science the way of human fulfillment. Students of mass psychology know that mass consciousness proceeds by destroying social bonds, not by fulfillment of them. Leadership in mass movements develops as an elaboration of this principle. It would be truer, therefore, to say that totalitarianism proceeds by destroying, or succeeds by nullifying, community or social bonds. It is a negative rather than a positive social phenomenon.

2. The Protestant church stands in need of Brunner's warning that "depersonalization" of modern man denies its own central belief: the integrity of man's personality in relation to God. On the reverse side, decentralization or diffusion of the power of human control over society and nature, maintained through vital local attachments, is a deeply spiritual consideration peculiarly close to the genius of Protestantism.

3. We have finally the fact that "abstract impersonal power" cannot beget personal loyalty in subjects. Failing in building the mass phenomenon of fear or revenge, it must resort to outright compulsion. In doing either, the method of the Kingdom of God is denied, which is to rely upon the unfoldment within life itself of truth, "first the blade, then the ear, then the full corn in the ear." The way of the Kingdom and the way of true democracy is to distribute responsibility among people and to be patient with them even when they fail again and again, or when much that is called efficiency is sacrificed. —Ralph Templin

As [individualistic] liberalism has striven to realize individual freedom disregarding community, so communist totalitarianism wants to create community disregarding personal liberty. That is why both are equally destructive for true personality and true community. But of the two, totalitarian communism is more dangerous than capitalism for the reason that in destroying freedom it eliminates the possibility of criticism and correction. . . .

\*Reprinted from the *Michigan Christian Advocate*, October 28, 1948.

The two modern alternatives are twin brothers in spite of their apparent dissimilarity. Somehow Karl Marx had seen this when he taught that communism would result necessarily from the perfection of capitalism. His idea was that from the final development of monopolist-capitalist mammoth trusts, that is from the tyranny of the few, one day the communist society would spring up like the fruit from the mature seed. However, Karl Marx did not yet see, at least not see clearly, what Lenin did see and grasp with unambiguous clarity and will power: that this transition from mammoth capitalism to communism, the expropriation of the capitalists, could be effected only by political dictatorship. And again one thing Lenin did not see but left to Stalin to see and work it out: Namely that this political dictatorship, the totalitarian structure of society was not merely a transitory phase but a permanent structure of communist society. . . .

But now we are bound to take account of another fact, namely that individualist capitalism does not exist any more in its original purity. Three factors of very different nature worked together to modify deeply the capitalist system: the labor unions, state legislation, and a growing insight amongst the capitalists themselves that they are responsible to and have to consider public welfare. . . . And this is the reason why that question of a third way, a way beyond capitalism and communism is already answered by the facts of recent history. What remains as an open question is, how these three forces have to be combined in order to produce the best results, and what is necessary to make this actually happen. . . . Let me give a few hints.

The state being the most comprehensive and therefore the most abstract and impersonal social mechanism or institution should be put into the play only where and when the less impersonal, less comprehensive organizations, from the family and local community up to economic organizations both of labor and management, are not capable or not willing to do what in the public interest must be done. Everything which could be done—and could be done better—by smaller units, must be left to them. State interference must always be considered as ultima ratio.

Our time has come more and more to revert this natural order of things. The nations of our generation are seized by a crazy faith in the state, a pernicious state superstition. On the other hand it is just in our generation that the danger of this tendency has been revealed in its ultimate goal, in the totalitarian state. The totalitarian state is the complete control by the state over all life of man. It is the complete destruction of human personality and community. The totalitarian state is the real social devil of our time, by far overreaching in perniciousness any other social evil, not leaving out capitalism. . . .

All western nations, notwithstanding their democratic constitutions and convictions, are on their way towards totalitarianism—not because they like dictatorship but because wherever a social evil is to be cured they appeal to the state for help instead of mobilizing the prestate institutions and associations. . . .



One thing has even among church people not been given due attention, namely that it is possible to use the state contrariwise in order to make room for free personality and community and to make prestate groups responsible for certain social tasks. There is a possibility for planning through the state which does not serve state-socialism but on the contrary helps to enhance the importance of state-free activities, of prestate groups and institutions. State activity must not work out in centralization, but can be made subservient to decentralization. Decentralization, however, is one of the main preconditions for personalization and real community.

Whether with or without state help, decentralization is one of the main objectives in our fight against depersonalization and mass man. We must strive to dissolve those immense conglomerations of men which make personal life and real community almost impossible. Centralization is not a necessary result of technical development but rather the result of thoughtlessness and of the tendency to take the road of least resistance. These mass conglomerations, these ugly million cities were no technical necessity but they developed because men were thinking only of material production and forgot about the producing man. It is comforting that in our time particularly technics have reached a point where decentralization not only of housing but also of production has become possible in a higher degree than before. And this decentralization is necessary in order to create living conditions which make personal and community life possible. . . .

Building up concrete local community life and mutual understanding and getting away from the control by abstract impersonal powers—this is the line of social action which is congruous with the fundamental Christian conception of personality and community . . . community life between her own members, such community in which every individual is valued as a person and in which mutual personal encounter takes place incessantly.

Brotherly community is the very essence of the church. In order to create such church community it is not enough to preach; and without such community life even the sacraments remain unintelligible mysteries.

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"The bureaucrat resembles the harassed mother in the *Punch* picture who cried out to her wailing child. 'Tired, are you? Got the toothache, 'ave you? Want to go 'ome, do you? Well, I brought you out to enjoy yourself, and enjoy yourself you shall, you hagggravatin' himp!' In the end of all, a man must make his own decisions. But the whole tendency of modern social and political activity is to deprive him of this power, to transfer the right to choose and decide from you and me to a Board or Ministry."—St. John Ervine, in *Scottish Rite News Bulletin*, November 20, 1946.

### THE RESTORATION OF THE VILLAGE

One of the most important economic problems of India is the decline of the village. Unhappily this problem has not sufficiently attracted the attention of the educated Indians. And yet India is the land where the village and not the city has been the center of civilization in the past. In India more than in any other country the great intellectual, social, and religious movements have originated in villages, and, nurtured by their thoughts and aspirations, at last reached the cities. The soul of India is to be found in the village, not in the city. In modern Europe, on the other hand, the discoveries in intellectual or social life are made in the city and are then communicated to the village, which receive them as gospel truths. . . .

When one phase of social life tends to control the other phases, civilization is in danger; for life implies variety, and culture consists in the blending of diverse types. If one type predominates, and the other types are not developed, culture declines. This has been the result of what Professor Royce calls "the bleaching process" in the West. There the characteristic habits of life and thought of the village are now being superseded by urban ways. Life in the village tends to correspond to the life in the city. Instead of diversity a dull uniformity devoid of life is attacking society. . . .

The modern industrial and social ideal is to suck out everything that is best from the village into the city. In the modern system of production the worker is a mere servant to machinery and in the system of social organization the village has submitted itself to be a slave of the city. An undue division of functions has thus been established in Western society. It is not good for a man to be riveted for all his life to a given spot for making "the eighteenth part of a pin." It is also not good for the village to be permanently specialized. There has been an increase of urban gains as the result of the division of functions between city and village. But true efficiency, culture, and well-being are sacrificed.

The village, like the city, should live a life of its own. The village should be a living, self-conscious part in the social organization, a partner with the city in the highest enjoyments of art and science, of creation and use. Technical knowledge and industrial commercial organizing capacities should not be the monopoly of the townsmen. Each village must cultivate scientific knowledge, together with the knowledge of agriculture. Thus some manufacture or industrial art should be combined with agriculture in order that the rural economic organization, while creating wealth for the community may also develop the industrial qualities which it really needs. In the industrial world of the West the disparity of wealth and technical skill between town and village is striking. There is a superabundance of capital and mechanical skill in the town; while the village suffers for want of capital and business knowledge. . . .

The excessive centralization of industry into the big towns and its control by a few capitalists—characteristics of Western industrialism—have their warning lessons for India, and India will prevent the centralization of industry in her own

soil except in the few cases like mining, railways and transport industries, where they are economically inevitable. In these industries, again, India will not dehumanize her labourer. She will give the family of each laborer a plot of land where it can work at intervals, thus preventing the monotony of work in the factory which is so exhausting and demoralizing. Manufacture will be combined with agriculture, the work in the field with the work in the factory. Labour in the factory will thus be relieved of its drudgery, while the work in fields and gardens will be more enjoyable as a change of occupation. She will introduce the cooperative system by which each labourer will have some share both in the control and in the profits of the industries. . . . There will be built adequate homes for the labourer's family, the influence of the family, in moulding the human character being thus fully recognized. . . .

What Western society is now in the greatest need of is not socialism, but a re-constructive social idealism. Individual initiative, genius and enterprise are the source of all social progress. Individualism must not be neglected as a formative element in society. But at the same time, its acerbities have to be smoothed down by an ennobling idealism. . . .

The communal holding of land in the typical village community is superior to any state organization along one line; and the organization of cooperative village industries paid by the village community would contain all that is most vital in schemes of state organization of industry. . . . Thus the Hindu social organization, while checking the excesses of individualism, does not obscure its glories. The Hindu society establishes a system of communism, but does not sacrifice individual initiative. To the Hindu individualism and communism are not ends in themselves.

—Mukerjee, Radhakamel, *The Foundations of Indian Economics*  
(Longmans. Green & Co., 1916), pages 400-417, 448-457.

"What gave the early medieval town a sound basis for health was the fact that, though surrounded with a wall, it was still part of the open country. Until the fourteenth century, these two types of environment were scarcely differentiated. The village had not been devoted purely to agriculture since handicraft, at the time of the English Domesday Book, had flourished there; nor were the towns, for centuries to come, wholly industrial: a good part of the population had private gardens and practiced rural occupations, just as they did in the typical small American town up to about 1870. At harvest time, the population of the town would swarm out into the country as the slum dwellers of the East End still migrate to Kent for the hop-picking."—Lewis Mumford, *The Culture of Cities* (New York, Harcourt Brace, 1938, 586 pp.), pp. 42-43.

## COMMUNITY ECONOMICS

*"I Quit Monster Business": An Appeal for Independent, Decentralized Enterprise—To Save Individual Opportunity and Freedom in America*, by T. K. Quinn (Public Relations, Inc., 522 Fifth Ave., Suite 429, New York 18, 1948, 50¢).

When a high official of the Soviet government decides that the totalitarian state is evil, it is headline news. Now we have such a repudiation of the totalitarian business by Theodore K. Quinn, formerly vice-president of the General Electric Company, and former director of a number of General Electric subsidiaries; while it has not made the headlines, it is equally important.

"I quit monster business," writes the author, "because it is undemocratic, because it is inhuman and not socially responsible, because most of it is big only for the sake of bigness or for purposes of concentrated power and control, because it is inefficient and corruptive, because it is causing a dependent society where only masses count, genuine individual freedom languishes and opportunity and expression are restricted, because it glorifies leaders whose interest is too much in themselves, and because through its essentially collectivistic forms and methods and mockery of 'free enterprise,' it is leading our country just as surely as the sun sets to a brand of totalitarianism which is a perversion as far from individualism, civil liberties and the democratic process as Russian Communism."

Within thirty-nine large pages this excellent essay briefly but devastatingly surveys the human and economic facts relating to centralization of economic power and how the monster corporation really works. There can be no doubt either of the author's competence as a man of business or of his competence to criticize such monsters as that which employed him. His comparison between community-owned and corporation-owned business in the small community is particularly instructive at a time when the corporations are moving into their own version of decentralization:

"Envision, if you will, a society in which industry is physically and financially decentralized with preferably community-owned factories devoted to a single product line, to which the services and results of publicly owned research laboratories are available and you will have something nearer the ideal. From that factory, in honest and free competition with others like it, in the same business and no 'grand mufti' control from some distant, centralized office, the best results may be secured. Labor and human relations problems can then be solved locally. The officers of the company, having their roots in the local community, will have a social conscience which no mere local manager of a subsidiary plant of a monster corporation can ever afford. The subordinate must always be subject to his remote boss who has no human interest in the community and thinks exclusively in narrow terms of profits practically regardless. This is not a theory but a statement of fact based upon experience."

Mr. Quinn concludes his essay by urging a positive program of decentralization, based upon Thomas Hewes' book, *Decentralize for Liberty*.

## BIG BUSINESS DEFENDS ITSELF

In *Du Pont Magazine* for September-October, 1948, H. B. Du Pont defends the prevailing enlargement of big business. Observing that large new developments such as that of nylon require the huge corporations, Mr. Du Pont makes a blanket attack upon all those who would "restrict large business organizations," claiming that with the adoption of such policies "we shall be well started down the road toward the totalitarian goal."

This is not a defense of legitimate big business, for Mr. Du Pont fails to recognize the need to curb the unnecessary enlargement of big business, such as is destroying economic freedom the world over. A fair statement would mention that where big business is not essential to operations—as is the case with the majority of businesses—it is less efficient, and disintegrating in its effect upon society. Mr. Du Pont's claim that "Big and Little Business make progress together, not one at the expense of the other," is not justified.

## BIG MEN IN SMALL TOWNS

The important role of energetic personalities in the industrial and cultural development of small towns is exemplified by Spruce Pine, North Carolina. S. T. Henry had held an important position in one of America's large corporations. He turned to the small town for the theater of his life work, and it is significantly due to him that the great opportunities of what was once a crossroads hamlet are being realized.

Mr. Henry has not only created several businesses under his own management, but has been instrumental in the creation or introduction of others employing hundreds of men and women. Characteristic of the affection of the community for Mr. and Mrs. Henry is the fact that when his dairy burned down, the community rebuilt it for them.

In addition to his active part in Spruce Pine, Mr. Henry has been influential in regional and national affairs. The wide outlook that had come from his experience outside of this local community gave him the perspective to serve. A brochure on Spruce Pine is available from its Chamber of Commerce.

"While all the benefits of a temporary division of labour must be maintained, it is high time to claim those of the *integration of labour*. Political economy has hitherto insisted chiefly upon *division*. We proclaim *integration*; and we maintain that the ideal of society—that is, the state towards which society is already marching—is a society of integrated, combined labour. A society where each individual is a producer of both manual and intellectual work; where each embodied human being is a worker, and where each works both in the field and the industrial workshop; where every aggregation of individuals, large enough to dispose of a certain variety of natural resources—it may be a nation, or rather a region—produces and itself consumes most of its own agricultural and manufactured produce."—Kropotkin, *Fields, Factories and Workshops*.

*Small Business: Its Place and Problems*, by A. D. H. Kaplan, Committee for Economic Development research study (McGraw-Hill, 1948, 275 pages, \$3.25).

Six hundred years ago in Europe small feudal estates were being amalgamated into huge baronies employing large armies, controlling religious establishments, and dominating economic and political affairs. Today the economic barons are gathering power to themselves, exerting their influence in the army and navy, and controlling advertising and organs of public opinion more powerful than the church or school.

Mr. Kaplan's *Small Business: Its Place and Problems* is a sincere, down-to-earth, scholarly study of the complex problems of the large and small businesses the barons have not yet bought up or dominated. Those interested in the well-being of the small business will do well to study Mr. Kaplan's review of past experience in financing small business, his study of its basic areas of weakness in management, advertising, and cooperative action, and his recognition of the part played by education in starving small business of personnel.

The "place" of the small business presupposes the complementary place of the large business, but Mr. Kaplan gives this inadequate consideration. This central issue is only mentioned in passing, as in saying "Conditions have not quite reached the point where the dominance of the largest distributors on the buyer side has completely deprived the small enterprise of initiative as a competitor": or "The possibility under the present patent system of administering industry from a few centers of control is a standing threat not only to small business but to the private-enterprise system itself."

This failure to deal with the over-all problems of our economic society may be responsible for neglect of such issues as the role of advertising, as when the huge corporation plows back its profits into advertising, giving it control of the market and avoiding taxation on income that its controlling stockholders do not need.

Mr. Kaplan's study shows that small business suffers disadvantages similar to those of the small community. Both are robbed of their best personnel and consequently lack the vision and energy necessary for their vitality.

*Information Sources for Small Business*, by James C. Yocum (Bureau of Business Research, Ohio State University, second rev. ed., 1948, 94 pages, 50¢).

This is an excellent bibliography for small business. A well-rounded list of subjects is broken down into sections: I. The business functions of beginning a business and of general operations, including accounting, personnel, buying, etc. Section II lists literature by kind of business, including retail, service, manufacturing, and wholesaling. Section III deals with books on small business in the economy, including economic theory, problems and remedies, and such important reports as those of the Temporary National Economic Committee of Congress.

The coverage is good but limited. The vital area of the role of the small business in the community and in society was not included. With these areas as well as with economics the small business must concern itself.

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## EDUCATION FOR COMMUNITY

*News and Information  
on Residential Adult Education and the People's College*

Edited by GRISCOM and JANE MORGAN

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### FOUNDATION FOR AN EDUCATIONAL PHILOSOPHY

When the United States turned to give schooling to the entire population and to make the universities available to youth regardless of class status it followed the upper caste pattern of schooling—the only pattern which had been well developed in the past. The higher education system became an avenue by which more and more people sought to advance their individual status. For no picture existed of democratizing the selection of those who shall enter the limited fields of professional service, while providing general enlightenment that would raise and better the entire people in their local communities and employments. Thus wherever the conventional education system has become established we find a multiplication of those who would seek to escape from the community and to live from other people's labor in large centers of population.

The liberal education of enlightenment is the birthright of all men. Technical training for one's life employment is a distinct though equally necessary aspect of education, irrespective of how it is related to enlightenment. But when the culture of technical specialists dominates the education process true enlightenment is lost. Since teachers are by training technicians in teaching, scholarship or some allied field, their teaching of history, language, literature, art and music commonly lacks the charm and significance it held in the old folk culture. When taught by college professors lacking contact with folk life and concerned more with their students' literary form and grades, what is taught loses the spontaneous inner development of an indigenous culture. Likewise, science loses its cultural power to reveal the world about us when taught by science teachers concerned with the techniques and requirements of the chemist, the physicist, or the engineer. Consequently "liberal education" is primarily vocational in its effect.

The consequences of our expanding system of education are not so serious when limited to a small minority of privileged youth. But when, through the humanitarian interest in human enlightenment, this system extends its influence over all the youth, displacing the more normal educational influences of home, community, farm and workshop, then the civilization stands in jeopardy. A nation can stand parasitism on the part of a few, but when all are educated to "get ahead" into white-collar intellectual employments, the consequences are disastrous. The proportion of students preparing for middle-class professional employments is far higher than could possibly be employed in them, for they are not educated to exercise initiative that will create employment, but to compete for available jobs. This tendency to seek white-collar employments is induced by

the education system. Wherever classical civilization has carried its education system it has created this oversupply of people who will not work with their hands, who have lost their capacity and will to share the lot of the working class, and who are in great excess of the number of white-collar workers that can be employed.

The solution to these educational problems is not difficult to design. But it is difficult to depart from the established tradition of schooling and to create the new tradition. Not that the tradition we need is so new as human affairs go, for it is more natural and characteristic of the educational process of all non-academic cultures. The difficulty lies in relating and integrating formal schooling into the age-old inheritance of educational processes that are natural and functional in the home, community, workshop, and religious association.

Such pioneering in education has been outstanding among minority groups in various parts of the world. In India, Denmark, England, Canada, and elsewhere a new philosophy is competing with the old. Within the ranks of professional educators we find a continuous process of change, so confined within convention that it cannot reverse the trend which endangers us. In contrast we find a distinct departure in the ventures of Gandhi's basic education, Grundtvig's educational philosophy, America's Penn School, and the adult school movement of England.

The question follows, how shall professional training of scholars, technicians and future officials be related to the basic education available to the rank and file of the people?

All youth need to be partially occupied at both training for and activity in labor, whether leading to the career of the doctor and lawyer or that of the farmer, brickmason, or industrial worker. This is necessary to the establishment of roots in the community, and important to the attainment of psychological and physical maturity. Such training may be long and expensive or short and inexpensive, but it must involve more than just technical skill and competence—often quickly learned. The capacity to labor creatively, to find meaning in one's work and to give one's heart to it, is as slowly developed as it is fundamentally necessary.

Educators and industrialists too commonly think they have done their job when they have made the intellect or the hand do their bidding. But they have then only begun. Even from a dollars-and-cents point of view, it is a losing proposition to limit our concern to isolated technical and cultural considerations. For labor without love, without creative enjoyment, without meaning, brings terrible consequences in its wake—sabotage, strikes, revolution, inefficiency, and illness. That is why cultural education for enlightenment must be free from the incubus of credits, grades and degrees, yet it must leaven and accompany all other educational and occupational activities, whether those of the workshop or those of the scholar's classroom.

—Griscom Morgan



## THE ROLE OF WESTERN EDUCATION IN SOCIAL BREAKDOWN

From M. A. R. Mukerjee's *Foundations of Indian Economics* we are reprinting some important passages on the role of indigenous leadership in the Indian village. These passages bring to a focus the process of social disintegration that is taking place not only in India, but also throughout the western world.

Viewing the disintegration here described helps us to define the problem of how to reintegrate society, to replace the social organization and adult education that had existed. The current answer in America is to subject all the population to longer periods of formal schooling, and to replace the indigenous leadership of the community with a more remote and expensive professional caste of doctors, lawyers, teachers, social workers, and an ever-growing bureaucracy of governmental agencies. At first these developments take place in the name of democracy, but they lead to the eventual destruction, first of democracy, and finally of society itself. For as indigenous resources of culture are led out of the community and out of the common walks of life, this professional caste will have to be augmented until the population sources from which it may spring have been exhausted. This answer is to be contrasted with Grundtvig's and Gandhi's, that of giving the indigenous population the necessary opportunity and residential and local adult education, so that it can do for itself what a great number of professional workers cannot do for it.

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In India villages, like cities, have been the repositories of knowledge and wealth, of science and technics. City and village have progressed on nearly the same lines.

But a profound change has now affected the Indian village. The Indian village is no longer full of life and vigour, supported by an energetic agriculture. It is in fact becoming a scene of dreariness and desolation, while the city is being congested with the influx of population from the village. Life and progress are manifest only in the city. Capital, mechanical skill and knowledge are monopolized by the city.

A system of over-literary education introduced into the country with a view to satisfy administrative needs has created a dislike for manual labour, handicraft or trade. The middle classes are flocking into the government service, or any sort of clerical or semi-intellectual occupation. There has been engendered a feeling of contempt for manual labourers, whether skilled or unskilled, and a demarcation of social feeling which does not correspond to differences in wages. For the rate of pay of the middle classes is very often little different from that of the skilled labouring class. . . .

Unfortunately the prejudice that manual labour is degrading to it is very strong, and in consequence those who had previously remained in the village managing and directing its agriculture, industry or trade are now leaving the village in large numbers in search of intellectual occupations in the town. More

than any other cause, the migration of this class has created the unfortunate contrast between the stagnation and decline of the village with the life and progress of the city. For it was this middle class which guided and controlled the social and intellectual life of the village peasantry. When they have gone there are none to look after the common interests of the villagers. . . .

Thus the village industry is exploited by outsiders when the middle class has left the village to look for their own prospects in the city. . . . Not only is industry now diverted from its natural course of conducing to the welfare of the village. but its intellectual and social life also are now jeopardized on account of the migration of the flower of the rural population to the city. The communal gathering in the hall of the village temple has declined in importance and strength for want of patronage and support. The recitation of the Ramayana, the Mahabharata, the Bhagabata and the Chandi, which was usual every evening in the village hall, has to be discontinued for want of funds. The *Yatra*, or musical play, which along with the *sankirtan*, or singing of God's praise, and the *kathakata*, or story telling, played such an important part in educating the masses, has also declined due to want of patronage. There was a time when even the *Yatra* or the *Kabigan* or popular songs uniformly reflected the principal trends and tendencies of the thoughts and aspirations of our people. But they are losing touch with the national life. Cowherds and confectioners, boatmen and fishermen, common peasants and artisans thought so deeply and sang so well that they drew, evening after evening, crowds more enormous than which now gather around the modern stage. These men were unlettered, yet it would be a sin to call them uneducated. These plays and songs have now degenerated both in form and in spirit. The character of a play or a song depended to a very great extent on the character of the audience.

Again, the village *Kathakata*, or story-telling, which is the traditional vehicle of popular instruction, has also fallen into neglect; yet it goes without saying that popular education is better imparted by means of oral lessons than otherwise. Nor can we overestimate the evil effects of the migration of the middle class on the social life of the village. There was in every village an arbitration court conducted by men of leading in the village which decided petty quarrels and disputes and even contributed very largely to promote amity and fellow-feeling among the villagers. The arbitration court has been dissolved as the influential persons have left the village and party feeling and animosity have become rife. The spirit of association and fellow-feeling which characterized our village population is disappearing. Large sums are now squandered away to fight lawsuits which could easily have been decided by the arbitration court. Again, village institutions which were previously supported by village funds and labour are decaying. . . . The middle class has left the village for good, and there are none to teach the value of self-help and cooperation, and to fight against mutual distrust and apathy. . . .

And the middle class was not unproductive. In fact it formed the very backbone of the agricultural community. But the work of directing rural agriculture.

trade, and industry has now ceased to have any attraction for it. The ideas and ideals of Western life, which are not altogether conducive to our social well-being, have created a profound revolution in the minds of the middle class. . . . The small earnings of clerks, railway officials, bookkeepers, and the like cannot be shared by all the members of the family. Thus the family is becoming individualistic. . . .

Few dwell on the economic effects of the drain of all skill, enterprise, knowledge, and wealth, from the village to the city. The drain from the village to the city has paralyzed all economic activities in the village, and has diverted the enterprise of the middle class to an unfruitful channel. . . .

In India the desertion of the land and the ruin of orchards have not been accompanied by any proportionate advance of manufacturing industries. Only the passion for government service and urban employment has increased. Towns have become the fields for such occupations as well as the centres of that education which opens them up for the middle class. How to bring back life and progress to our village is one of the most serious economic problems of the day. —Mukerjee, Radhakamel, *The Foundations of Indian Economics*, pages 400-417.

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"Modern Education, which might have been expected to help to produce other leaders, has tended to exercise a cream-skimming function, sending off every likely boy and girl to jobs in the town."—*The Land, the People and the Churches*, the British Council of Churches.

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#### SIMCOE COUNTY PEOPLE'S COLLEGE—1948

Because of Arthur Morgan's trip to India this fall Al Couch, educational director for the Ohio Farm Bureau in Lorain County, was asked to take Mr. Morgan's place in the yearly Simcoe County (Ontario, Canada) Community Life Conference, a residential two-week people's college. Mr. Couch's contribution to the conference was found very valuable. He wrote of his experiences:

"You certainly got me into an interesting experience here and I want to thank you for it. These people do have something in the quality and spirit of their program. Your philosophy and your program has taken deep root here.

"This is my third conference like this since June. As a partial result and also because of some thinking a few of us have been doing, I'm persuaded of the need for some form of folk school or people's college more than ever. We have been toying with the idea of an itinerant staff to travel the country serving cooperatives, labor unions, churches, community groups like this, or any group that would take us. Courses would be designed to bring out the worth of the person, the value of the small community, an understanding of social, political, economic and religious process as they relate to people and communities. This experience has been most valuable in showing what can be done."

Mr. Couch will be available to serve on the staff and to help organize similar institutes in areas not too far distant from Ohio.

*Autonomous Groups and Mental Health* (*Autonomous Groups Bulletin* Vol. III, No. 4). *Rousseau and Totalitarianism*, by Robert A. Nisbet (*Autonomous Groups Bulletin*, Vol. IV, No. 1). Subscription \$1 per year, from Secretary, Apt. 12D, 22 E. 47th St., New York 17.

The Committee on Autonomous Groups was formed to study that type of primary group that chooses to maintain autonomous association. An essential area of community, the autonomous group has been largely ignored by educators and sociologists. Understanding of the role of autonomous groups leads to the definition of society as "a network of relationships between innumerable intimate groups, and constellations of groups, of which individuals are members. Through these groups, individuals functionally achieve whatever actual sense of belonging to society they ever acquire. Within them, the individual's sense of liberty of thought and action, and his potentialities for self-discipline, unfold. . . . A free society depends for its momentum upon the self-directed activities of its multitudinous groupings, not upon state-controlled and directed action."

It is against this background of understanding that Dr. Nisbet defines the distinctive character and fatal evil of totalitarianism, of which Rousseau was the great prophet: it assumes that individuals need have no significant relationships with each other except as citizens of the state. Totalitarian states deny that human beings have a right to form groups spontaneously, or that the groups are free to determine for themselves what their purposes and goals shall be. To combat totalitarianism and to reintegrate society therefore involves the enlargement of the scope of self-directed group activity, and this cannot be done by experts or by the layman's placing himself under the direction of experts. Therefore the fundamental orientation of adult education and of community organization must be shifted from hastening social change from above through leadership training and indoctrination, to enlarging the areas and facilities for autonomous community life whose development should by healthy growth lead to healthy change.

The Committee on Autonomous Groups represents an important advance on the part of some leading American adult educators. A comment by Per G. Stensland upon the annual meeting of our adult educators is quoted in the bulletin: "The main concern was the ever-present worry about how the adult educator . . . could get people to work together. . . . Apathy, prejudice, isolationism—all these were obstacles which hit the members in the face." The editor comments as follows: "The interesting thing about these statements is the unconscious assumption they reveal: that it is *the adult educator* who is responsible for making educated people. . . . One would almost think . . . that we had surrendered to experts our control over this creative adult activity.

"It is a commentary on the adult educator's apparent lack of understanding that adult education activities, to be generally influential, must become a natural expression of the basic social structures of society; that these, like all dynamic structures, once their autonomy is respected, can initiate and plan adult activities for themselves, needing the expert only for counsel and advice."

## CHURCH AND COMMUNITY

### COMMUNITY RELIGION AND THE CHURCH

by Griscom Morgan

Many sociologists define religion as the crucial integrating phase of life. If the secularization of life has contributed to its disintegration, how shall the life of the community be religiously reintegrated?

If religion is so fundamental, it is not confined within the buildings or organization of the church. And conversely, every vital community or fellowship group in which the whole of life is integrated on the basis of enduring values is by definition soundly religious.

The Christian church since the time when it became the state religion of the Roman Empire has conceived of itself as holding a monopoly of religious truth and authority. But since its authority is necessarily limited, a great part of life became divorced from religious consideration. In jealously claiming religion for their domain the churches actually forced the secularization of society. For example, the consideration and study of the ultimate values and meaning of life should be dealt with in our public schools. But the vested interests of our churches in the uncritically held dogmas of their members has prevented our schools from giving religion enlightened consideration in their curriculum.

There is general agreement that vested economic and political interests should not prevent the truth from being told. This is equally true of vested clerical interests. Individual churches may indoctrinate their own members, but the church must not be allowed to prevent the objective truth from being taught in public places.

The community must allow freedom and variety of worship, beliefs and cultures, as well as of civic association. For variety is necessary to life and religious life generally depends upon small autonomous fellowship groups for its vitality. We need religious services that may include the whole community, but they should not displace smaller associations.

While we must not seek religious uniformity and conformity, yet community requires a common religious life and foundation. Such a religious unity cannot be achieved by competitive indoctrination, by compromise of dogmas, or by one dogma prevailing over others, but only by the basically religious, scientific process of open-minded cooperative search for truth.

This attitude toward the church is well expressed in an article by Harold Peterson in the *Vanguard American*. He writes:

"While church bodies closely guard their respective creeds, the American people of our churches are unconsciously responding to the forces of our time. Even our pastors, while some may hesitate to admit it, are more in accord with the forceful messages of their own generation, even when they come from men of other denominations than their own. . . .

"But there is something else at work which is seeking to bring about a temporary united front of the churches. It is big business and organization in the church. Centralization, massive organization, and large buildings have long appealed to the practical American sense. The present attitude is, 'Why wait for the spirit to move the churches, why not use our good business sense and unite the churches into a more practical working order?' . . .

"But the whole movement is a false front of the church. As long as we do not share our faith with one another within our church bodies there is little hope that we will find our way into the inner life of those of other churches. External size, large churches, and smooth organizations are more likely to reflect a weakness of the church than reveal any strength. . . .

"However, I cannot abandon the hope of one church. If there is to be a 'One World' there must also be a 'One Church.' Both rest on the same foundation. Both demand of us a resignation of self to the Spirit. It must come through growth and sharing and a gradual death of the old prejudices, creeds, and dogmas which now hold us to our isolationism. Christ must be free from His Sunday prison and take His place in our general community life, our home life, and our business affairs."

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#### "THAT THEY MAY BE ONE"

How can a community maintain its heritage of religious diversity and freedom and at the same time avoid disunity and disintegration? Can the church become a community center rather than a divisive influence? We need to watch community church achievements to see how this may best be done. *The Christian Community*, newsletter of the National Council of Community Churches, contains an article by Kenneth R. Locke, minister, on how the Bennet, Nebraska, community church was created.

In 1931 Bennet had three churches but only one pastor. A committee from one of the pastorless churches suggested cooperation in preaching services. Leaders from the three churches subsequently met. Difference of opinion quickly arose which led one man to walk out on planning the community church service. That incident pointed out to these men the absolute necessity of getting along. From then on, each went the second mile in respecting the suggestions and opinions of the others.

The subsequent growth of the movement, uniting Sunday Schools, changing from a "federated church" to integration in the community church, and the superior vitality of the new church are briefly told of. The procedure and accomplishment of this community should be reproduced widely in America.

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Religion is the individual's total way of living, being, acting, thinking, and participating in this world, and his attitudes toward the persons who surround his life.—Edward R. Miller, in the *Friends Intelligencer*.

*Towards a Common Life; Being a Judgment of the Church of England on Valid Approaches to Community for Today* (London: Church House, Dean's Yard, Westminster, S.W.1, 1948). This Report of the Social and Industrial Commission of the Church of England seems to bring to a focus some of the best sociological thinking of our times.

The following passages are worth treasuring:

"It is desirable at the outset to indicate the scope of this Report. The attempt has been made to investigate and assess present opportunities for creating anew community values in English society as we find it. . . . The Report is constantly questioning assumptions which are generally accepted, such as that more social services are necessarily a good thing in all circumstances."

"Reformers and moralists are now engaged in frantic efforts to restore the sense of community to our society threatened by growing disintegration. But they seldom appreciate the truth that the unrelatedness and disconnectedness of modern society as a whole is the outcome of breakdown in the smaller societies of which it is composed."

"It must be realized that living in vast herds does not constitute community in any valid sense. It is a mistake to suppose that the more men are together, the happier they will necessarily be."

In describing the historic type of community:

"In this natural kind of community, however varied in type, there appear to be four constant elements:

"(1) Most noticeable is the existence of responsible personal relationships in different degrees between all members of the community, each of whom has a definite status within it.

"(2) Disparity of a marked kind in interest, belief, age, sex, taste, ability and often of personal worth, among the members.

"(3) Some continuity of setting. This may be slight, as in the tent of the nomad or the hearth of the cave-dweller, or it may add up to the complex plant of a city-state, but it is never absent: an historic community has its setting in time and place.

"(4) Limitation in size; otherwise, the supremely important element of continuous personal responsibility between the members must disappear. Increased size is one of the chief causes of the present-day breakdown of natural communities."

"So the 'beloved community' came into being, a community both natural and supernatural, in which the wider vision, the fully-human duty, were being grasped by analogy from direct experience of this natural-supernatural life in the fellowship of the local Church."

"The many-sidedness of man's nature requires that an individual should realize his full need of 'community' through membership of a number of associations. Neither mere locality, however authentic, nor any single interest, should be expected to suffice."

"Community is at all times a plant of slow growth, and to give it a chance it must receive nourishment from all sides, from the soil of its local setting, from the air of current interest and opinion, and even so the seed itself, if not carefully sorted, may turn out to be grape or thistle."

"The discovery that other things in life were the concern of God besides the Catechism and the Bible . . . came too late in the day. We are now in a situation in which the late developing religious understanding of the men of good will cannot really see 'where religion fits.'"

"Shall we in England continue the attempt to spread a thin Christian veneer over a non-Christian society, or shall we attempt the creation of truly Christian communities of one sort or another?"

"We still attempt to live in the light of the assumption that it is possible to disagree about everything—even about fundamentals—and yet maintain a common life. The notion is, or was, that behind all disagreements would remain a sufficient common denominator of sense and sensibility to save us from disintegration and chaos. This assumption is now itself challenged. The failure of this postulated 'Common life' is revealed by the sense of 'homelessness' which men feel in a society like their own, which has lost conviction of purpose and in which in consequence men do not know what they are alive for.

"This feeling is strengthened by the impossibility for most men of organizing a livelihood for themselves independent of the plans made for them by the anonymous forces of society.

"This in turn tends to produce the other menace which comes from that mass urge to unity. . . . Our task, therefore, is to work out some form of 'cultural pluralism' which would safeguard the diversity of freedom within an organic pattern of a free society."

"There is a school of thought growing up which regards the school as the true center of local community living. . . . This raises in acute form the problem of community. Schools are not necessarily closely related locally to the community in which the pupils belong. They are often highly artificial. . . .

"It is questionable whether this zeal on the part of school teachers—admirable in itself—is really beneficial in the long run. It sets up a habit of the wrong kind of independence from family and local responsibilities and encourages the habit of 'cultural vagrancy' which is the curse of the urban area."

"A stable community will have three aspects not easily separable from each other—the social, cultural, and political, covering the forms of personal relationship; the creation and appreciation of broad common standards for the good life; and the organizational structure to ensure its stability and ordered development. Out of the neighbourhood should come neighbourliness, which is the foundation of the social aspect of community."

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"The Community Forum," a one-page leaflet, is published by the New York State Citizens Council, 601 East Genesee Street, Syracuse 2, New York.



## THE CHURCHES VIEW RURAL LIFE

*Opportunities and Responsibilities of Town and Country Churches*, A Report of the National Convocation on the Church in Town and Country. Rochester, N.Y., November 4-6, 1947 (Committee on Town and Country, 297 Fourth Avenue, New York 10, 1948, 65 pages, 25¢).

*A National Rural Policy for the Methodist Church*, Report of Commission No. Six of the National Methodist Rural Life Conference, by John Baxter Howes; and *The Methodist Church and the Rural Community*, Report of Commission No. Two at the National Methodist Rural Life Conference, by David E. Lindstrom (both published by the Department of Town and Country Work, The Methodist Church, 150 Fifth Avenue, New York, 1948, 39 pages, 15¢ each).

*Christian Living in Rural Communities*, by Gordon P. Jones (Friends Central Bureau, 1515 Cherry St., Philadelphia 2, Pa., 1948, 64 pages, 25¢).

*We Shall Re-Build: The Work of the Iona Community on Mainland and on Island*, by George F. MacLeod (Iona Community, Publishing Department, Community House, 214 Clyde St., Glasgow, C 1, Scotland: 140 pages, 1948, 3s.6d.).

The churches are awakening to the fact that it is their responsibility to take positive action to guide social change away from the chaos of an undesigned economics-dominated society. And they are realizing that the foundation of their very existence—healthy rural churches—is slipping out from under them.

There is a great contrast between these publications' alert sense of urgency to know the real issues, and to act on the basis of what is known, and the rather academic outlook of the run of sociologists, described in a recent issue of *Rural Sociology* as: "research is their primary interest and focus. Few of them have the interest or opportunity to put their theories . . . to the test of social action."

*Opportunities and Responsibilities of Town and Country Churches* is an excellent survey of the problem and of lines of action. *A National Rural Policy for the Methodist Church* states the issue facing all the churches: "The Methodist Church needs a specific policy for its town and country work. To blunder on in its present manner will bring nothing but defeat for its rural work and eventually for all its interests." The considerations with regard to adequate financial support of rural ministers are interesting. A plan for the equalization of salaries was favorably considered, but also opposed as "disastrous to free enterprise and the American system." One wonders at the suggestion that ministers should compete for the highest-paid pastorate. Obviously the rural area with its greatly lower per capita income cannot compete with the city. Unfortunately there was hardly any recognition given to the harmful influence of church colleges in drawing away from rural areas the cream of their youth, although mention was made of adult education work on a sound basis.

*The Methodist Church and the Rural Community*, being farther removed from clerical lack of perspective, is a better study. The definition of community is good: "A spiritual concept as well as a sociological term. It is a relationship

of man with man in terms of their mutuality and togetherness." The "Commentary on Business by Walter Teesdale" is particularly needed in church and business circles.

*Christian Living in Rural Communities* is in a different category from the studies of church and community. It is a beautifully tempered study-book on rural living for youth and adults. It may help implement the church concern for rural communities by being used in Sunday and weekday schools.

In *We Shall Re-Build* we find religion come to life, taking stock of itself, and going into action on the basis of new insight. For no matter how sound the churches are in their *sociology* (often better than the sociologists), they are woefully lacking in their own field of *religion*. George MacLeod states this fact excellently in saying: "In this ever more pervasive atmosphere of totality, modern man, however unconsciously, knows himself to be total: *while the essential thing we say to him seems to be sectional*. . . . And it seems so because it is so. It comes out of a duality that is not the current thought-form. And it is not really our thought-form either." Consequently the church is irrelevant until, as MacLeod says, it is turned around, to make a witness to the totality of life, in the marketplace, factory, and home.

"The Iona Community," writes MacLeod, "is a body of men within the Church of Scotland . . . clerical and lay, brought together by their common instinct—that the special challenge of the twentieth century to the church is that she declare the centrality of the Faith to life in all its aspects." The Iona Community is based upon a regional cultural tradition and its folkways, and consequently is not directly applicable to other circumstances .

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#### RURAL LIFE CONFERENCE

The Rural Life Association held its seventh annual Conference at Goshen College at Goshen, Indiana, December 3-4. The Mennonite setting with its plain dress, simple ways and congregational singing made a good conference better. It is good to see how singing of hymns, in parts, without accompaniment, can "gather" a group in worship.

In answer to "Why do our young people leave home?" the responsibility was suggested for all to help those who want to farm or to create some small business in order that young people would want to stay.

The conference developed the idea that the small college, whose original intent was to serve its local community, had become an indiscriminating imitation of the large university, and most of its graduates would not return to small places. The high adventure of living in a small place, testing of oneself against rigorous conditions, was well brought out as an appealing challenge to youth.

Many people visited the Brethren cannery which cans food for relief, several farms the Brethren are helping young people to buy, a co-operative credit association, and other community projects. The local public health movement was also discussed as an example of what can be done.

—Dick Eastman

## AGRICULTURE

### THE HUMAN SIDE OF FARMING

Extracts from an address by Charles J. Galpin, January 7, 1920, at the University of West Virginia. Reprinted from *Rural Sociology*, June 1948.

One farmer, one of my trustees, who had made with his own hands and brain his competence, shortly before he died, sent for me and gave me a message for his only son. . . . I try crudely to tell this boy what his father wanted him to be. I try to get him to forecast twenty years. I try to tell him that he has money, prosperity, friends, and need not spend himself exclusively on the economics of farming. . . . Twenty years pass by. . . . Will has made good to his father's wish and become a public man. But the reason is not to be found in the father's wish, merely, or in a teacher's laying on of hands. Rather, the community has made the man. Not a land as fat as the prairie of Illinois. A prosperous land simply, but an organized community. . . .

Here is a community wherein the people are linked together by historic institutions. The families have stayed on the land. Each son and daughter has a family tradition behind him or her and an institutional tradition. Here is a fabric woven into a community pattern where all individual threads are tied, knotted, woven into a texture which holds them—not only from falling out of line but to a common purpose. The problem of the organized community here finds one solution, and the justification of it is found in the farmer who wants his boy to become a public-spirited farmer and in the boy who became the adviser to the state college of agriculture. . . .

The significant outstanding guidepost to country life habilitation, therefore, is to find out the best beginnings of social life in every rural community, in every county, in every state, in the whole nation. . . . What are the best things extant is the great question. We can get along very well without piling up the failures, the shortcomings, the evils of farm life. . . . The best things they ever did and do—these are the things to inventory and bring to the front. Here is where the tiny country school district survey by school children comes in to count up the prideful achievements of the district. . . .

And now lest I shall fail to reckon with the hard facts which the farmer community faces in this slow process of socializing country life, let me admit that the attempt to lace and tie the rural social shoestring is attended with ups and downs, failures, mistakes, depressions. What resource shall the farmer, the extension worker, the county agent, the home demonstrator have in time of inevitable despair?

Let me be personal at this juncture, and tell you how I retain my rural hope out of the night of despondency. I sat a few years ago in a small room as one of a group of rural workers with Sir Horace Plunkett. A small, slight built, gray figure with kindly hopeful eyes. I said to him, "Sir Horace, was it easy to get cooperation started among your Irish farmers?" The little gray figure leaned

alertly forward in his chair and said: "I visited fifty communities with all my plans and pleas before a single one accepted cooperation." When I am in despair I think of Sir Horace Plunkett and the first fifty Irish farm communities.

When the war broke on the world I was in Norway, on my way to Germany to study for the University of Wisconsin, the German farm village. I changed my plans and went to the farming communities of Denmark. There I saw the wonderful Danish country school, the Danish folk high school, the Danish peasants' high school. I saw whole communities of small farmers who got their surplus living off from three to seven acres of land, from rearing rabbits, bees, a cow, a sow—I saw them putting their little surpluses together into this wonderful peasants' high school for their children. I heard their master teacher tell with sublime religious ardor of how necessary it was that the farm boys and girls of Denmark should be connected up, by living great Danes, with the great Danes of their whole wonderful history. "The living word" to living Danes should make them all links in the historical Danish chain. I came back to America and knew down in my heart of hearts that if the Danish peasant farmer in the course of fifty years could come to Danish community organization, the great farmers of America could do the same. When depressed in my own weakness. I think of little Denmark and rural hope for America once more glows anew.

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#### VERMONT AGRICULTURE GRADUATES SERVE FARMERS

Our educational system, whether antiquated or modern, divorces most of its better students from their background of employment. Among the many evidences of this is a bulletin from the Vermont College of Agriculture which reports a study of graduates from that college (*Vermont's Agricultural College Graduates*, Bulletin 541, Vermont Ag. Exp. Sta., April 1948).

According to this report, about 18 per cent of the graduates in agriculture become farmers. "A much larger percentage reported that they would have liked to farm, but had been forced by circumstances into other work. In most cases there was a debt load which had arisen during the four college years from tuition, books, and living charges which had to be liquidated. Farming is the notable occupation which requires an immediate substantial capital investment."

About two thirds of the graduates of the College of Agriculture are now employed in fields related to agriculture, such as vocational agriculture, creamery managers, extension work, marketing specialists, etc. Thus we see that this agriculture school is predominantly not a school for farmers, but a school for professions related to farming. In other words, its work is not to give a higher education suitable for the grassroots of Vermont. The work of the people's college remains to be done.

It is noteworthy that this study bears out the importance of a broad, well-rounded background of experience and of college studies, as compared with narrow concentration in the occupational field chosen by the students.

## WHAT'S AHEAD FOR NORTHEASTERN AGRICULTURE?\*

By F. F. Hill

Professor of Land Economics, Cornell University

Most of what we think of as modern agriculture has developed since 1800. . . . What is the significance of this fact from the standpoint of agriculture and other fields of human endeavor? It has been estimated that in 1830 two and a half hours of hard labor were required to produce each bushel of wheat. Today the farm labor requirement per bushel is 10 minutes compared with 2.5 hours 150 years ago. Labor requirements in other lines of farm production have also been reduced sharply although to a lesser degree for most products than for wheat. . . .

At the time of the American Revolution approximately four persons were required on farms to produce food and fiber for themselves and one non-farm worker. This is about the situation today in countries such as China. In the United States today, average production per person of the farm population is sufficient to provide food and fiber for the producer and four non-farm workers. On the two and one-half million farms that produce roughly 90 per cent of our total output, each worker produces enough for himself and 25 non-farm workers.

These developments in agriculture, with which all of you are familiar, have far-reaching implications, economic, social and political. It follows that they have far-reaching implications for those of us directly concerned with rural life and rural education. . . .

What is likely to happen in the years ahead? . . . The prospect, after the period of emergency feeding in Europe and Asia is over, is for a situation with respect to costs and returns in Northeastern farming something like we had in the 1920's.

If such a situation develops, the only way a farmer can pay wages three times prewar and sell his products at twice prewar, or less, is to turn out more milk, more potatoes, more eggs, more apples, and other farm products per worker. This will mean a continued trend toward larger farm businesses, greater use of machinery and increased output per animal and per acre. [Editor's note: This paragraph defines not a technological but an economic relationship, for only within an economy of scarcity does greater efficiency of production make people poorer. Were we but to alter the characteristic limitations of the capitalist economy—as in Denmark—the entire picture would change.]

The basic process, of reducing the acreage of land in farms on the one hand, and maintaining or increasing agricultural production on the other, was nothing more than a continuation of a trend in the Northeast that has extended over a period of 100 years. During the 60-year period from 1880 to 1940 land in farms

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\*Extracts from a paper based on a talk before the North Atlantic Regional Conference on Rural Life and Education, Teachers College, Columbia University, June 20, 1946.

in New York State decreased 25 per cent. Farm production during the same period increased by about one third. . . .

To summarize: What is the outlook for Northeastern agriculture? . . .

I should expect a continued growth of rural nonfarm population resulting partly from farm people shifting to nonfarm jobs but continuing to live in the country, and partly from city people moving to rural areas. The automobile and the hard-surfaced road will make the problem of distinguishing between farm and nonfarm areas increasingly difficult.

The pressure for increased efficiency on farms to offset higher wage and other costs will tend to result in further concentration of farming on the better land and larger farm businesses operated more intensively. More capital will be required to get started in farming and more capital and knowledge will be required to operate a farm business of economic size. It will become more difficult for young men to get started in farming.

I would like to emphasize that in speaking about larger farm units I am not talking about corporation farming, nor large acreages with large numbers of workers under the management of a single individual. . . .

I realize you may find the picture I have been painting somewhat disturbing. Many of us feel there are values in rural life as it has existed in the past, particularly farm life, that we should retain because of their contribution to our national life. For example, perhaps we are loath to see home industries passing out of the picture and our farms gradually evolving into fairly large-scale food-and-fiber-producing plants. . . .

Change is the price of progress. The problem that always confronts society is that of adjusting to changing conditions. Changes in agriculture and in rural life have been particularly great during the last 25 or 30 years. This means that the problems of adjustment have been correspondingly difficult. I assume it is the task of those of us who are particularly concerned with rural life and rural education to bend our efforts to help make these adjustments so as to create a satisfactory life for rural America.

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The post-war back-to-the-farm movement has come and gone. In 1945 the farm population reached the lowest point in decades, at 25,190,000. The peak of the back-to-the-farm movement was reached about the beginning of 1947, with a farm population of 27,550,000. During 1947 there was a net decline of 110,000 in the farm population, notwithstanding a return of 50,000 from armed services to the farms, over and above enlistments from farms, and an increase in the national population of about 3,000,000. The proportion of Americans living on farms is shrinking as rapidly as at any time in our history except during the four war years.—Bureau of Agricultural Economics, *Farm Population Estimates*, January, 1948.

## POPULATION

### POPULATION CONTROLS AND THE FAMILY IN INDIA

In India . . . there are . . . theoretical restraints on the birth-rate which serve to prevent excess of population. These restraints are not economic but moral and religious and are enforced by the family. Such restraints, however, are not now operating to any great extent. As in the case among the lower grades of society in England, the great bulk of the population of our country has no prudential checks. It seems that when the standard of comforts and of activities is low, the higher brain centers are inactive and the reproductive organs vigorous. The absence of higher intellectual activities which inhibit reproduction is also accompanied by enfeebled vitality, due to poverty and economic stress, and such enfeebled vitality to a great extent encourages instead of checking the birth rate. The probable explanation according to the biologist is that an inadequate nutrition of the somatic tissue, within certain limits, promotes the activities of the reproductive organs. Thus the population increases, and this increase leads to poverty, which again promotes a further increase of the population; and it is clear how the effects are intensified as this state of things goes on cumulatively until the process of degeneracy reaches a certain limit beyond which the stock seriously deteriorates. . . . The population of India has increased threefold in the last century. This rate of increase, though small as compared to countries in Europe and America, is, indeed, high if we consider the agricultural and industrial conditions of our country, so that the only checks which now seem to operate are brought about by the very fact of overpopulation, viz., pestilence and famine.—Mukerjee, Radhakamal, *The Foundations of Indian Economics*.

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### FRANCE TYPIFIES WORLD-WIDE TREK TO CITIES

"Troublesome as are strikes and political instability, French officials are sometimes even more deeply concerned about a problem for which no easy solution appears. It is the continuous abandonment of country life for the big towns.

"In 1901, the rural population of France was about 23,000,000; by 1936, it had dropped to 19,900,000. During the same period, the number of farm workers fell from 5,450,000 to 4,180,000. What gives cause for alarm is the current trend, which by all signs is going on at the same rate. The country's economy will not permit making offers in the form of sufficiently ample subsidies, or any other devices, to keep people on the farms. When new types of machinery reduce the number of hands required on a farm for the same production, the workers do not seek other rural employment, but flock to city factories."—Worldover Press.

The influence of conventional education upon France has been disastrous quite apart from its role in depopulating and impoverishing her rural areas. So great an overproduction of clerks and white-collar workers cannot possibly be given employment; this is an important reason for the instability of the French government.

## PSYCHOSOMATIC CONSIDERATIONS IN POPULATION STUDIES

By Griscom Morgan

Population specialists discarded past theories of the influence of physiological conditions upon declining birth rates, because the capacity to become pregnant—fecundity—did not decline as rapidly as the decline in birth rates. They consequently attributed the decline in birth rates to cultural influences such as the use of contraception and the conscious desire for wealth rather than for children.

In the light of our new understanding of the whole psychosomatic personality it is necessary to reconsider some of the theories of physiological influence on birth rates, since physiological conditions may express themselves through the mind. In the realm of nature many reproductive tendencies seem to comply with Herbert Spencer's observations that "the ability to maintain individual life and the ability to multiply vary inversely," and that the strain upon the nervous system involved in the struggle for life under the conditions of modern civilization tends toward comparative sterility.

Hugh Miller, the Scotch geologist, has made a similar observation, that when certain forms of physical poverty influence the life of shrub, quadruped, and man, they react by spending themselves upon being more fruitful. He wrote, "I have seen this principle strikingly exemplified in the common tobacco plant when reared in a northern country. Year after year it continued to degenerate, and to exhibit a smaller leaf and shorter stem, until the successors of what in the first year of trial had been vigorous plants of some three to four feet in height, had in the sixth or eighth become mere weeds, of scarce as many inches. But while the as yet undegenerate plant had merely born a few florets which produced a small quantity of exceedingly minute seeds, the stunted descendant was so thickly covered over with its pale yellow bells as to present the appearance of a nosegay, and its seeds were much larger and more numerous." Hugh Miller also cited other evidence from animals and men, evidence that has been confirmed by more recent investigation. For example, the frequent failures to breed large well-fed livestock, especially in the case of show animals that have received the best of food, closely parallels the experience of human beings, even to the point of the milder interest in procreation. Likewise among men we find an inverse relationship between wealth and mental development on the one hand and size of families on the other. Kinsey's study of human sex suggests that sexuality does not admit of sublimation, and that sexual outlets are found irrespective of class or wealth. But it also shows that sublimation of *creative energies* may be another matter than the sexual act. For with increasing intellectual life and wealth Kinsey's studies revealed a trend toward the withdrawal of sexual activity from actual intercourse into an almost vestigial form of the sexual act, one that does not occupy so dominant a role of the attention.

The psychosomatic approach to population study may reveal that the tendency and will to have children is inhibited by available diversions of creative and nervous energies away from procreation, in man as with lower organisms.